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Faculty of Humanities

MA Dissertation Approval Form

Student Name	Sun Yuang
Degree Scheme	MA Chinese Buddhist Textual Studies
Start date	2025.11.17

I have completed Part 1 of my degree.

*Please delete as appropriate.

Title of Dissertation: Giving to Relatives in Light of <i>the Diamond Sūtra</i>: A Case of Non-Attachment to Gustatory Objects
Aims and Objectives: This study employs the micro-perspective of “non-attachment to the gustatory objects” from <i>the Diamond Sūtra</i> to conduct an in-depth analysis of how one can transcend both sensory attachments and emotional clinging within familial bonds when practicing giving to relatives. It aims to achieve the selfless giving characterized by “the emptiness of the three spheres.” The research seeks to elucidate how the wisdom of “signlessness” (animitta 無相) can be applied to worldly kinship relations, thereby benefiting both self and others, transforming this practice into a cultivation of emptiness (śūnyatā 空). Ultimately, it aims to distill the core insights this offers for Modern Humanistic Buddhism in the realms of interpersonal relationships, social ethics, and spiritual elevation.
Abstract (approximately 500 words): This study focuses on the profound practice of the "signless giving" (animitta dāna 無相布施) concept from <i>the Diamond Sūtra</i> within the context of kin and friendship relations, taking "non-attachment to the gustatory objects" as the key entry point. The research finds that the sūtra's transcendence of sensory objects (such as taste) is, in essence, a deconstruction of substantialist attachment to the giver (the self), the recipient (relatives), and the gift (such as food). This allows for the realization of "selflessness" (anātman) and

"emptiness" (*śūnyatā*) at the very core of human relational bonds. Furthermore, by employing relatives as its subjects of exposition and analysis, this study demonstrates how the supreme truth of emptiness is applied to resolve the deepest forms of emotional clinging. This approach does not negate emotion but rather sublimates it into wisdom-guided compassion rooted in *prajñā*. The study further clarifies that the ultimate form of giving to relatives is "the gift of Dharma" (*dharma-dāna* 法布施), which guides them toward an accord with emptiness and *prajñā*. Ultimately, this paper reveals the profound implications of this classical teaching for Modern Humanistic Buddhism 人間佛教: within the complexities of human relationships, the practice of "non-attachment" (e.g., regarding taste) in giving can purify emotions and elevate ethical quality, while simultaneously implementing the contemplative insight of *prajñā* in daily life. This leads to a transcendent, independent awakening beyond the worldly and achieves a life awakening that benefits both self and others.

Chapter 1 (1200 words)

This chapter provides a comprehensive overview of the existing scholarly literature. It synthesizes and summarizes the meaning of "non-attachment giving" (*an-ālaya dāna* 無住布施) within *the Diamond Sūtra*, delineates the unique perspective and significance of researching "giving without attachment in the gustatory objects," and introduces the importance of the five cardinal relationships (五倫關係) from the perspectives of both traditional Buddhism and modern Humanistic Buddhism.

Chapter 2 (3000 words)

This chapter is tentatively divided into two sections. Guided by the concept of signlessness (*animitta*) from the *Diamond Sūtra* and through an examination of worldly relatives, it aims to deconstruct the self-attachment rooted in affection and to penetrate the understanding that worldly phenomena are neither absolutely real nor utterly illusory.

Chapter 3 (3000 words)

This chapter is structured into one section. It details key concepts from *the Diamond Sūtra*—such as the six objects (sensory objects 六塵), giving (*dāna*), non-attachment (*an-ālaya*), and the mark of emptiness (*śūnyatā-lakṣaṇa*)—and integrates them with issues from daily life. Through multi-perspective analysis and concrete examples, it aims to achieve the goal of benefiting both self and others, thereby enhancing interpersonal harmony and improving the quality of life.

Chapter 4 (3000 words)

This chapter is provisionally planned to conduct a simultaneous discussion of the three components of giving: the giver (self), the recipient (realities), and the gift (such as food). It will incorporate a macro-level, contemporary societal perspective for interpretation. The aim is not only to deconstruct the supreme teaching of emptiness in Buddhist doctrine but also to reconnect it with contemporary society, returning to a focus on humanistic care. This approach seeks to organically integrate transcendent truths with worldly realities.

Chapter 5 (2000 words)

This study, taking “non-attachment to the gustatory objects” from *the Diamond Sūtra* as its point of departure, reveals the profound practice of “signless giving” within family relations. Its essence lies in transcending substantialist attachment to the giver, the recipient, and the gift, thereby realizing “selflessness” and “emptiness” within the very bonds of human affection. This practice not only transforms worldly kinship into a training ground for prajñā but also clarifies, in accordance with the principle that “the Dharma is not separate from the world,” how the integration of profound Buddhist teachings with practical life ultimately guides kin and friends toward harmonizing with emptiness-wisdom and comprehending the ultimate meaning of liberation from life and death. Finally, this paper indicates that this thought provides a crucial revelation for contemporary Humanistic Buddhism: only by practicing daily giving with a “non-abiding” mind can one realize the awakening and transcendence of both one's own and others' lives within worldly relationships.

Short Introductory Bibliography:

- 1、Nāgārjuna Bodhisattva, Kumārajīva (Eastern Jin Dynasty). trans. *The Treatise on the Great Perfection of Wisdom*, Taipei: Hongyuan Publishing House, July 1992. Facsimile of the *Taishō Shinshū Daizōkyō* edition, vol. 25, *Shakkyōron-bu (jō)*, roll 91.
- 2、Kumārajīva (Eastern Jin Dynasty). trans. *The Diamond Sūtra*, *Taishō Shinshū Daizōkyō*, vol. 8, no. 235.
- 3、Kumārajīva (Eastern Jin Dynasty) trans.. *The Lotus Sūtra*, *Taishō Shinshū Daizōkyō*, vol. 9, no. 262. Tokyo: Taishō Issaikyō Kankōkai, 1924–1932.
- 4、Paramārtha (Northern Wei Dynasty). trans. *The Diamond Sūtra*, *Taishō Shinshū Daizōkyō*, vol. 8, no. 237.
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- 6、Dharmagupta (Sui Dynasty). trans. *The Diamond Sūtra*, *Taishō Shinshū Daizōkyō*, vol. 8, no. 238.
- 7、Xuanzang (Tang Dynasty). trans. *The Diamond Sūtra*, *Goryeo Tripitaka*, vol. 5, no. 16.
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- 9、Śramaṇa Pramiti (Tang Dynasty). trans. *The Śūraṅgama Sūtra*, *Taishō Shinshū Daizōkyō*, vol. 19, no. 945. Tokyo: Taishō Issaikyō Kankōkai, 1924–1932.

10、 Kuiji(Tang Dynasty), <i>Profound Praise of the Lotus Sūtra</i>. Taishō Shinshū Daizōkyō, vol. 34, no. 1722. Tokyo: Taishō Issaikyō Kankōkai, 1924–1932. 11、 Jiang Weinong (collator), <i>The Diamond Sūtra</i>. Taipei: Huazang Jingzong Society, 2011. 12、 Jiang Weinong, <i>Jin'gang Jing Jiangyi</i>. Taipei: Buddha's Education Foundation, 2013. 13、 Shi Jingkong, <i>Jin'gang Jing Jiangyi Jieyao</i>. Taipei: Huazang Jingzong Society, 2012. 14、 Shi Jingkong (lecturer), Guo Changzheng (ed.), <i>Jin'gang Bore Yanxi Baogao</i>. Taipei: Buddha's Education Foundation, 1999. 15、 Shi Jingkong, “<i>Jin'gang Bore Yanxi Baogao</i>” <i>Jiangji</i>. Singapore: Singapore Buddhist Lodge, 1995.
Proposed Supervisor:  勝妙

Please indicate whether ethical approval for project is needed – NO

Please indicate whether sufficient resources are available for the project – YES

The above topic, proposal, and supervisor have been agreed:

Signed : Sufan Chen.....Programme Director

Date: 05/12/2025.....

Please return this form to your Programme Director